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FOR THE GOSPEL MESSENGER.

AN ADDRESS

Delivered at St. Stephen's Chapel, Charleston, on Saturday, Nov. 20th, 1830, on occasion of the Anniversary of "The Juvenile Protestant Episcopal Society."

My Young Friends,—A year has passed away since you last met together to celebrate the anniversary of this little Society, of which you are members; and you are now assembled once more on the same occasion. You, no doubt know, that the purpose of your present meeting is, to hear from the Managers of the Society what they have been able to do, during the past year, to promote the objects for which your association was formed; and you will presently have their Report read to you. But before that is done, I intend to make a few remarks, which I hope you will listen to with great attention, as I wish you to understand what I am about to say. And in the first place, do you not think that Almighty God has been very kind and good to you in preserving your lives for another year, since you last met together, and in permitting you once more to assemble here to celebrate this anniversary? A great many children, as young as the youngest of you, have been taken away from the land of the living, and laid in their lonely graves, during the year past. And suppose that had been your case—suppose that it had pleased God to have taken away any of you, in the same manner, do you think you would have been ready to go, and appear before the great God, and to give an account to him of all the evil as well as the good you may have done? Would you not have had many sins to answer for? Have you never been disobedient or disrespectful to your parents, or your teachers—or inattentive to their good advice and instruction? Have you never been idle and negligent in learning your tasks at school, or rude and ill-behaved at home? Have you not sometimes been passionate and ill-tempered to your play fellows—or the servants who attend upon you? Have you never told any falsehood, or spoken any bad words? All these things, you know, are sinful, and displeasing to God, and make him angry, and he will not fail to punish them, either in this world, or when you come to die; and if you had died this year, you might have had some of these sins to answer for. I mention these things to shew you how thankful you ought to be to Almighty God for his mercy in sparing your lives until now,

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and giving you time to mend your faults, and to pray to him to forgive you your sins; and to show you likewise, how careful you ought to be for the time to come, to try and avoid all such wicked conduct; and how diligent you should be in endeavouring to do all the good you can, while God is pleased to spare your lives, and to give you health and strength, because you cannot tell how soon he may be pleased to take you away out of this world. These are the two principal things that I wish you particularly to remember. The first is, that you ought to be very careful never to offend God by doing any thing wicked; and for this purpose you must pray earnestly to your Heavenly Father, in the name of our Lord Jesus Christ, to give you his grace, that is, to help you in your endeavours to be good, which he will not fail to do, if he sees that you are really in earnest, and try all you can to avoid every thing that is sinful. For without his help you cannot do any thing that is good or pleasing to him. The next thing that I wish you to remember, is, that you ought to endeavour to do all the good in your power, to the souls and bodies of your fellow-men, according to the means and abilities that God has given you: for this is the best return, and the most acceptable to him, that you can possibly make for all his merciful goodness to you. But perhaps you are very willing, and I hope you are to do so, but you do not know in what way you can do any good to your fellow-men; or you may think the little you can do is of no consequence. But even if it were ever so little, still you ought to be very glad to do it, because it shows your willingness to do what you can, and that is pleasing to your Heavenly Father. Do you not recollect the story of the poor widow, who cast into the treasury only one mite, and how our Saviour said that she had done more than all the rich people who cast in abundantly? And the reason was, because she gave all she had, though it was but a very little; whereas they had enough and to spare, and might have given more if they pleased.

But, my young friends, I will tell you how you *can do something*, and it may be even a great deal for the good of your fellow-men. And that is by means of this Society, which has already, I trust, done some good, and is destined to do still more. One main design of it, you know, is to furnish the means of sending missionaries to carry the blessed tidings of salvation through Christ to those poor sinners who have never heard of it, or to preach the same gospel to such as have no churches or ministers settled among them. Now there are many such both in distant lands, and in our own country; and even in our own State of South-Carolina, there are many places where they have no ministers, either to baptize the little children, or to administer the Lord's Supper, or to visit the sick, or to preach the word of God—and where there are many poor sinners who do not know what they must do to be saved. You ought to count it a great blessing and privilege that you have ministers to teach you this, and to do all that is necessary to bring you into the way of salvation, to make you members of Christ and children of God, and to catechize and instruct you, so that you may know what is your duty to God, and to your neighbour. And do you not wish to communicate all these blessed privileges to the poor people who are destitute of them, so that they too may be made members of

Christ and children of God, and may be taught what is their duty? I am sure you do. Well then, by supporting this Society you will help to do so; and though each one of you can contribute but a little, yet the whole will in a year amount to a sum sufficient, with God's blessing, to do considerable good. Even the small sum that each of you contributes might be the means of furnishing some poor destitute family with a bible, which contains the blessed word of God, and so might make them wise unto salvation, or with a prayerbook, from which they might learn to "worship him in spirit and in truth." And would you not be much better pleased to think that the sum which you gave to the Society had been the means of promoting the happiness of one of your fellow-creatures, and possibly, of saving a soul, than if you had expended it on your own pleasure? I am sure you would; and, especially, if you knew how wicked those poor ignorant people are, who do not know God; who do not know what his will is, or what is right and what is wrong; and therefore do a great many wicked things, which are displeasing to him. Or if you knew how wretched and miserable they are in consequence, when they dread the anger of God on account of their sins, and do not know in what manner to obtain his forgiveness; since they have never perhaps heard of Jesus Christ, the Saviour, who died for them, as well as for all of us; or of God's mercy and pardon, which he has promised to them that believe in his Son Jesus Christ. I say, if you thought of all this, you would, I am sure, be better pleased to spend your money in assisting to provide Missionaries to carry the Gospel to the poor heathen and the destitute in your own land, and to save their souls, than you would if you should lay it out in any other way for your own gratification. But as these things have been already mentioned to you in a particular manner, in the addresses which you heard a year or two ago, and which, I hope, you have not forgotten, I will not repeat them now.

I will only add that, in this our own country, and even in our neighbouring parishes, there are a great many such poor ignorant people, who would be glad to have the word of God preached to them, and to have Churches built and Ministers settled among them. And this is one way in which you can do some good, and perhaps a great deal, by means of this Society; and I trust it has already done some good in this way, for you know that the money you have raised has already been the means of sending Missionaries to preach in several places in the country, and has so perhaps proved a blessing to many souls.

But your Society is not limited to this one object. There are various other ways in which it may do good, besides those I have mentioned. I will just hint at one or two more, that they who have the management of its concerns may take into consideration if they think proper. You know that Infant Schools have lately been established for the good of little children; and some especially for the benefit of such poor children as used before to learn nothing, but to run about in idleness and dirt, and to fall into mischief and bad habits. Now you ought to be very thankful to your Heavenly Father that he has been so bountiful to you, in providing for you both Sunday Schools, and other means of instruction, where you can learn all that is good and useful,

so that you are not like some poor children brought up in ignorance and vice. And if you are thankful to God for these great blessings, which he has bestowed upon you, as I hope and trust you are, would it not be delightful to you to be able to bestow the same advantages on those poor little children who are destitute of them—so that they too may learn every thing good and useful, in the same manner as you do? This you know would be pleasing to God, and would show that you are really thankful to him for all the blessings he has bestowed on you; and it would moreover be doing much good, which you know it is your duty to do. Now perhaps you might assist in this good work, if the managers of your Society should think it proper, by contributing something to the support of the Infant School for the poor, or by helping to provide for them such books, pictures, or other things, as may be necessary for the School. This I have no doubt would give you much pleasure; and perhaps some of you yourselves go to an Infant School, and then you would be still more pleased to assist in supporting one.

I will only mention one more way in which I think you may do some good, by means of your Society, both to yourselves and to others; and that is by contributing something to the purchase of good books for the Sunday School Library. I have no doubt that most, if not all of you, go regularly to the Sunday School, and that you take great pleasure in being allowed to read the good books there in the Library, and I know there are many such already provided. But you may recollect the wise man has said, "of making many books there is no end;" and every day there are some new ones that may be worth reading, (though a great many are not) which you would like to have. Would it not then be useful to set apart a little fund out of the contributions to your Society every year, to be applied in purchasing such good books as may be suitable for the Sunday School Library? Perhaps a small portion of your funds could not be better employed; for this you know would be a permanent stock, always by you, continuing year after year to yield you increasing profit and enjoyment, and would remain when you are gone, for the lasting benefit of those who come after you. But this I only mention for the consideration of those who have the management of your Society.

And now, my dear young friends, I must take my leave of you, with my best wishes for your continued health and welfare; and the best wish I can make in your behalf is that you may be good, and then I am sure you will be happy, both in this world and forever. You know what I mean by being good—it is, as I have already told you—to love God, and keep his commandments; to abstain from all evil and wickedness either by word or deed, to love your neighbour as yourselves, and to do all the good you can to all men. In the few remarks I have made I have endeavoured to show you in what ways you have it in your power to do good, by the means of the Society of which this is the anniversary. I have no doubt you take pleasure in being members of it, and in contributing to it, and in hearing what it has done, by means of your contributions, for promoting the good of your fellow-men and the glory of God. But let me remind you, in concluding, that it cannot do any thing, if you are negligent or behind-hand in paying up

your contributions to it, which I am sorry to hear has been the case with many. If you are members of it, you ought to be good members; and when you are negligent in this particular it gives the managers much trouble, and besides prevents them from doing the good they otherwise might. You know, whatever you undertake to do, you ought to do with all your heart, and in the best manner you can; and if you learn now to be punctual in small things, those who know you will be the more ready hereafter to trust you in great things. And now I commend you unto God, and unto the word of his grace, which is able to build you up, and to give you an inheritance among them that you shall be saved.

Extracts from an Address, delivered at the Celebration of the Anniversary of the Charleston Orphan-House, October 19, 1830.

(Continued from vol. vii. page 362.)

It is but too plain from the preceding statement, that the Christian education of these children, has ever been embarrassed with the perplexities, which unavoidably entangle the feet of the State, when she advances into the province of the Church; and though skill and energy and judgment have been guiding her in this devious labyrinth, yet it does not appear that she is even now entirely exonerated.

As to the services of the *chapel*, besides the defects which have led to the formation of the Sunday School, some positive evils of no trifling magnitude, and to all appearance, inseparably encumbering the present plan, seem to be shedding their deleterious influence over these nurslings of our adoption; for children of the age of most of these, are remarkably apt not only to observe, but also to attach undue importance to differences of outward form: and though the varying ceremonies and irreconcilable opinions which they are frequently seeing and hearing may help to fix their wandering attention, and awaken their curiosity, and excite their imaginations, yet this, we fear, is done at the alarming risk of leaving their *principles unsettled* and their *affections forever unengaged*.* Nay, more, we apprehend serious danger of their at length imagining, that since persons of apparently equal integrity and penetration, engaged, too, in searching for the same object, notwithstanding reach such opposite conclusions, there must be either *no fixed region of truth*, or at least *no certain means of learning where it is to be found*.†

Again, while we readily admit that an imperfect Gospel is better than none, and cordially rejoice that these susceptible hearts are to be imbued with any of the principles of our common faith, still we cannot conceal

* Religious truth, to be understood and remembered, must be often inculcated, and to be loved must have been long known and assiduously familiarized.

† This is a well-known *infidel sophism*, and though sound reasoning would deduce from the reverent estimation in which the Scriptures are held by persons who interpret them so variously, a strong and correct inference in favor of their heavenly origin, yet the wishes of the corrupt heart most commonly lead the judgment astray, and make the former erroneous inference, much the most natural and easy, and frequent.

our honest conviction, that the *Sunday School* offers no sufficient remedy for the evils whose existence we deplore. We are forced to this conclusion by observing, that on its present plan, it does not listen to what we believe to be the strong voice of confirmed experience; for that voice tells us that the limited powers of the youthful mind cannot lay hold on general ideas, nor will its roving thoughts settle down upon any subject which is not presented distinctly, with as many peculiar traits as can possibly be marked upon it, or separated from every thing to which it bears any resemblance. Now this, we believe, cannot be done without departing from the fundamental principle of the school; for, if no doctrines be taught but those which are common to the whole community of professing Christians, then the views of the pupils will, we fear, be shadowy and obscure, and their impressions too faint to regenerate their conduct.* Or if it be said that the *precepts* of the Gospel, being most of them so plain that we all understand them in the same sense, may be unreservedly taught; then we would ask whether laws can be enforced without sanctions, and whether commands will be obeyed without motives; and, further, whether the motives can be urged without encroaching again upon the forbidden field of controverted doctrines?

Even, therefore, if the teachers could adhere to the system at present professedly pursued, we apprehend that their instructions would be thrown away; because not cast into a soil in which they can take root, and not adapted to the hearts and minds of those for whom they are meant.

But, once more, we question whether the rules laid down can be followed by the instructors themselves; for as to the books which may be selected, few, we believe, can be found entirely free from every thing Sectarian;† nay, even could they be, yet the lessons to be useful must be enforced by the explanations of the teachers, and be that teacher ever so liberal and ever so resolutely bent upon shutting out all peculiarities, still notwithstanding his most conscientious efforts, they will, we are persuaded, be continually intruding, and his illustrations will insensibly, but invariably take their decided colouring from his own individual be-

* Doubtless the various Trinitarian denominations hold many precious truths in common, and clear views *might possibly* be given of those truths without touching upon the points about which such believers differ—but, besides that, this never has been, and is not likely ever to be done, it must also be remarkable, that, in an institution supported (as the Orphan House is,) by the contributions of the whole community, the opinions of Anti-Trinitarians and Jews have as many claims to be respected as those of the Christians commonly called orthodox; and if they are respected, then, unquestionably, the children can imbibe none but *very indefinite* ideas of religion.

† The books at present used are Sherwood's "Easy Questions," Lincoln's "Scripture Questions," and the "Hymns of the Protestant Episcopal Church." The answers in the first are in the *words of Scripture*, but it is plain that those words are often interpreted and peculiar senses put upon them by the turns given to the questions. Keeping this in view, it has been found, and will probably be apparent to any one upon examination, that these books, though so select and simple, contain doctrines in which *no two* denominations of professing Christians can agree, to say nothing of the Jews and others, who are taxed for the maintenance of the establishment.

lief.* Lastly, though no disproportionate influence be given to any one denomination, yet that caution will amount in practice only to distributing the children among the several classes of Christians whose representatives find a place among the teachers.†

These objections are urged in the spirit of brotherly kindness and charity; yet with the openness of one who knows that he is commanded to "contend earnestly for the faith once delivered to the Saints," and with the confidence inspired by the presence of enlightened and impartial listeners. Far be it from us to wish that any undue deference should be shown to the peculiar doctrines, which, though they are in our opinion essential to the integrity of the Christian system, others in the exercise of the sacred and unalienable rights of private judgment are quite at liberty to disbelieve and to oppose; but, as maintainers of those very rights, we do respectfully ask, with what regard for them and for the rules of common equity are the wishes of dying parents, whether within or without the pale of our communion, unceremoniously set aside, and their children brought up in utter ignorance of the faith which they esteemed the purest and the best, and denied the blessing of those ordinances which they valued as most precious, and the benefit of those affectionate instructions which they received with pleasure? Nay, we venture to speak in the authoritative name of those departed parents, and earnestly do we entreat that their children may be placed under the same spiritual guidance to which they were accustomed. In other words, we distinctly and urgently request and propose, that the clergy of the denominations which the parents respectively belong to, be permitted to receive their orphans under their pastoral care, to visit them in their sickness, and to gain their hearts by frequent and fami-

* In each of the divisions of the Christian community, there are peculiar and distinguishing modes of speech. Even the expressions which are current in more than one, are used in different senses. Thus, by a "*member of the Church*," a Presbyterian means a *communicant*, and an Episcopalian a *baptized person*; and as no teacher can use this phrase without giving it some definite intelligible meaning, so will the impression of the scholar, respecting the nature of the Church, depend, in a great measure, upon the meaning which he is taught to assign to that common expression. Again "relating experiences," "awakenings," "joining the Church," "getting an interest in Christ," "clothed in the robe of Christ's righteousness," &c. are expressions that could not be avoided by teachers of a certain persuasion, and which would inevitably dispose the pupil to receive *Calvinistic* views of religion. So, too, a teacher speaking of the *Deacons*, mentioned in Lincoln's Questions, (Les. 39, ques. 12) could hardly fail to let it be seen whether in his opinion they were a *lay* or a *clerical* order. A Baptist in explaining Philip's answer to the Eunuch, (Lincoln, Les. 41, ques. 9.) would not be likely to let slip so apparently fair an opportunity of hinting at the necessity of *faith* before baptism. Doubtless there are also modes of speech which will produce an unjust bias in favour of Episcopacy.

† The children, when they leave the Orphan House, will naturally prefer the Churches of their teachers, where they can meet with the phraseology to which they have become accustomed. If so, the choice is only between distributing the orphans according to this *arbitrary* apportionment, and according to the *fixed* and *equitable* one subsequently proposed.

‡ Under the present regulations, those Orphans who are *unbaptized* when admitted into the house, remain so till they leave it; because the objections of the baptist upon the established system of accommodation, extend not only to the children of baptists, but to all others. So, too, since the selection of a minister of one denomination would be considered an improper preference, the children are left to *die without being visited by any clergyman*.

liar and unrestricted intercourse and instruction, either at the Orphan House or at the several Churches. We can think of no evil that would be likely to result from granting such permission;* nor any obstacle in its way, except that sometimes the religious belief of the parents cannot be ascertained, but when such is the case, we see no reason why the children of such parents should not be distributed equally among the visiting Clergy, for then no rights being known would be as at present intentionally infringed †

In conclusion, although the plan just advocated seems to be far preferable, both for its expediency and its equity, yet, rather than that these orphans should be growing up without any fixed opinions, and dying without any clerical counsel, we sincerely second the proposal which we have been told was made at the last anniversary, and unhesitatingly join in recommending the appointment of a permanent chaplain, who should be expected, we presume, to teach the children the whole of his peculiar creed, and to superintend and direct every part of their spiritual nurture. To this arrangement, though that creed may be different from my own, I am prepared to give, individually, as one of the people, my full and almost unqualified acquiescence; for, while it would indeed be absurd to deny my preference for my own belief, yet I am verily persuaded that the settled principles of almost any who bear the Christian name, are better than the opinions of those who are tossed about on the restless waves of ever-shifting uncertainty.

Whether these, however, or any other hints are to guide to the adjustment of the much litigated and invaded rights, both of the public who support, and the poor who are relieved by the Orphan House, we do importunately solicit the pious of every station, condition and creed, to bear the subject on their minds, and with liberality and genuine charity to respect each others conscientious peculiarities; and if compromise be unavoidable, then we trust that all will be ready to give up their own wishes for the love of the souls of those who are "heirs with us of the same promises," and ought to be "fellow-citizens of the Saints, and members of the household of God." ‡

* It has been said that the children will compare notes, and finding their instructions different, may be led to reject all alike. We answer, first, that their belief will exert a strong and silent influence on their conduct, but that they will not be likely to converse with each other on controverted doctrines. Secondly, the age and authority, and affectionate familiarity of his own Clergyman, will, when joined to a natural pride of opinion, be fully sufficient to place the faith of each pupil safely beyond the reach of the logic of his juvenile opponent; and, thirdly, the injury dreaded here, and apparently without just cause, has actually been long producing ruinous effects under the present system by the heterogeneous services of the chaplain.

† Observe, too, that this obstacle stands in the way only at the outset, for hereafter the belief of the relatives can almost always be certified upon the admission of each child. Nor, even now, can there be any ground for dissension, as the proposed distribution would be, according to a principle, free from all shadow of uncertainty or charge of partiality.

‡ The commissioners have always shown themselves ready to fall into any plan which promised to be for the good of their adopted children; but they have been invariably and violently opposed by persons from the body of the community; so that proposals of change to be more successful in future, must come from, and be agreed to by the people of our city. Perhaps by a friendly interchange of their opinions they may accede to some terms.

ON RELIGIOUS NOVELS.

It is greatly regretted that all the arrangements were made for the December number of the "*Gospel Messenger*," previous to the receipt of the interesting and valuable article which follows. If we have not displeased our worthy and obliging correspondent, by our remarks on his last piece, we shall not be sorry that we have provoked him to favour us again on the same subject. In our defence we shall simply state, that our remarks were predicated on the supposition that H. S. "condemned the use of fiction *altogether*." This supposition we now think was unfounded, for we are told, "H. S. does not complain of the exercise of the imagination in religious matters, in the mere adorning and embellishing or illustration of known truths or of sacred facts. It is not against poetry, under any of its forms. It is not against tropes or figures, comparison, metaphors, allegories or parables that he would wage an exterminating war," &c.

Messrs. Editors,—In reply to the Editorial "remarks," appended to a communication on the subject of "*Juvenile Novels*," in your last number of the "*Gospel Messenger*," H. S. would trouble you once more with a few remarks, in vindication of his positions, and of the arguments by which they were sustained. As you were pleased to ask him certain questions, and propose certain objections, he trusts to your editorial fairness to give an insertion to his answer to the former, and his attempt to meet the latter.

Writing *anonymously*, his object is, not to attract notice to *himself*, but the *subject*; a subject, in his view, of no ordinary importance. Waiving, therefore, the public statement of sundry little exceptions, he might *personally* take at your remarks, he will confine his attention principally to such points as have a bearing upon the general merits of the question.

He will endeavour, *first*, to parry sundry little sly hits, which have been aimed at his reasoning, and *THEN* fairly to meet the main force which you have marshalled against it.

H. S. it appears, may thank the circumstance of his being so advantageously known to the Editors, "as the fairest of controversialists," for not being considered as invidious or disingenuous, in using the terms *Juvenile Novels* or *Religious Novels*. Duly grateful for the compliment thus paid to his fairness, he is still utterly at a loss to know how, when, or where, he could have deserved it. He cannot recollect a single instance in which he has distinguished himself, either by *fairness* or *proress*, on the arena of public controversy. He has a horror of religious polemics, and has never engaged in them. It has been his misfortune to be publicly assailed and challenged to controversy, for the mere expression of his views, but he has on such occasions, suffered in silence, leaving the public to form their own opinion whether he declined the offered combat, through the known weakness of his cause, distrust of his resources, or higher and holier motives. Possibly, however, the Editors may have alluded only to his usual manner of present-

ing his views, or considering the views of others, on controverted points. If so, he is happy to have secured their approbation, and can assure them, that his use of these terms ought by no means to change their opinion. He gave to the works in question the appellation of *Religious Novels*, with all imaginable purity and innocence of intention, having no latent design to "excite prejudices in favour of his side of the question," simply because he knew not what else to call them. Had he gone farther, and styled them *spiritual* or *religious romances*, probably he would not have been far wrong: for most of them present far more of the *romance*, than of the *reality* of the religious life. It may be, that to give them this designation was "*not to recommend them*," (and H. S. certainly had no wish to recommend them.) If persons will indite such books, they must expect to have them so termed. They are *novels* in fact, and I know not why we should be at the pains to find for them a name that is in better repute. "Things by their right names," (to borrow the title of a book of the same class,) is an excellent motto for all persons and all ages. If generally adopted, it would prevent a world of mischief, that is now wrought securely and without suspicion, through the effect of *softened, modified and euphonous appellations*. Let others, then, style them *histories* or *narratives*, H. S. with the sound and judicious Editor of the "*Family Visiter*," will still call them, what he thinks them, "*novels for children*," "*Religious Novels*."

The author of the piece, H. S. is asked, if "he has not urged the abuse, as an argument against the use?" In reply, he would say, that he humbly trusts that he has not so argued. If he can at all comprehend the scope of his own reasoning, he argues *not from the abuse*, to the *disuse* of a thing in itself *innocent* or *indifferent*, but from the *use* and *abuse*, or *excess* of what is *pernicious* and *dangerous*, to its *total disuse*. He would urge his argument to the whole length of their entire prohibition, on account of their *evil tendency*, even were they *not too exclusively read*! How much more so, when they are? When in addition to the moral evil which they individually may effect, they promote an inexpressible love for such works, which must perpetuate and increase, this moral evil.

"The paragraph which commences, 'As a Pastor,' &c. we sincerely hope we misunderstand," say the learned Editors. H. S. is at a loss to know why they should "sincerely hope" this, since the fact, if so, would sadly reflect either on *his precision*, as a *writer*, or on *their penetration*, as *readers*. It would prove either that H. S. could not write plain and intelligible English, or else that *they could not understand plain English*. H. S. has no great fancy for *one* horn of the dilemma, and he presumes they would equally dislike the *other*. He, therefore, both for his own sake and theirs, cheerfully hopes that he was *not misunderstood*. Surely the Editors ought to know enough of Sunday School children, to be convinced that reading an interesting book, is not one of the most flagrant of their occasional offences against decorum during Divine worship. To explain, however, a circumstance which appears to have occasioned so much surprise, H. S. would remark, that the children of the school were mostly attached to the congregation; that it was deemed best for them to sit with their parents. By

being under the parent's eye, was meant their being in the same *pew* with them. The superintendant and teachers not sitting with them, could scarcely prevent the "profanation," and the poor sexton whom the editors feel disposed to implicate, should certainly be excused. *It was his lot to be a man of colour. Verbum Sat.* A word to the wise.

"The history of a Pocket Prayer Book," has not yet been accessible to H. S. He would, therefore, be unwilling to prejudge in the case. When it arrives it shall be carefully perused. In the mean time, H. S. will perhaps be pardoned for asserting that he approves not the title. The history of the Common Prayer Book, is deeply interesting; because it is *true* history; a relation of facts. But the history of a Common Prayer Book, may be whatsoever the imagination, taste, prejudice, or prepossession of the writer may choose to make it. Had one of the thorough-going Puritans of former days written the history of a Common Prayer Book, or of a *Surplice*, or of a "*Velvet Cushion*," what would not his rooted antipathies and biting invectives have made of it? What arguments would it not have furnished to opponents of our polity and ritual; what high seasoned tests would it have given to the scoffer? The editors, and doubtless many others, praise the *present history*. The various sectaries of the age to which we have alluded, or perhaps of the present age, would equally laud the *other*. So dangerous is it, to write pretended histories which are based upon suppositions, possibilities and imaginations, and which are as capable of turning into ridicule as of commending, all that should be held sacred. In them all, is it not apparent that truth is at the mercy both of friends and foes, liable to be injured by the extravagant eulogies of the one, and the sarcastic reproaches of the other?

H. S. believes that he has not improperly confounded fiction with falsehood. There is one application indeed; in which a distinction is observed between them, and in which the latter would be the proper opposite of truth. But they are often also used synonymously, as convertible terms. Thus we would say, such an account is *not* the *truth*, it is mere *fiction*. We speak of *fictitious* and *fabulous* history, in opposition to that which is *true* and *authentic*. Johnson, in his definition of *fiction*, gives one of its meanings—"Falsehood, a lie." Crabbe, in his synonimes, insists upon a difference between the substantives, *fiction* and *falsehood*: but in reference to the adjectives, *fictitious* and *false* (which with another noun, such as narrative, account, relation, &c. &c. may always be substituted for the nouns) apparently gives to *fictitious* the stronger and more offensive meaning of the two. He says, "as epithets, *fictitious* and *false* are very closely allied—for what is *fictitious* is *false*, although all that is *false* is not *fictitious*. (Mark! all that is *fictitious* is *false*.) The *fictitious* account is therefore the invention of an individual, whose *veracity* is thereby *impeached*; but there may be many *false* accounts unintentionally circulated." H. S. then was borne out in considering all such imaginary productions as *false* in point of *fact*. It depends upon the circumstances sketched, the inferences drawn, and the principles upheld, whether they be not false in point of doctrine; and upon the *design* of the writer, whether they do not involve the most *moral* guilt of falsehood. It was for their necessa-

ry falsity in point of fact, that H. S. contended: and from this, no fictions can be absolved. Whether the *falsity of doctrine* and *viciousness of intent* be superadded, depends upon the character and sentiments of the writer. Most clearly apparent is it that they are *all* fraught with danger: that, as managed by *all* the *heterodox*, *doctrinal* falsity must supervene, while, to *many* of them, intentional moral guilt, falsity by design, must also be imputed.

By the way, are not the editors guilty of a strange oversight, in their quotation from Paley? They contend that falsehood, is *the only* opposite of *truth*, and quote him in support of the position. But what says Paley? "There are falsehoods which are not *lies*, that is, which are not *criminal*," as where no one is deceived, which is the case among parables, fables, novels, &c., and Paley then ranks these novels, fables, tales, &c. among *falsehoods*. Did H. S. do more? Paley absolves them indeed, from criminality; they are "falsehoods, but not *lies*," (*white lies*, perhaps, the world would call them). This, it appears, depends wholly on the *character and intent of the authors*. Surely the editors cannot seriously intend to apply to the point in question, his closing declaration, "in such cases no confidence is destroyed, because none was reposed; no promise to speak the truth is violated, because none was given nor understood to be given." In opposition to this, it is contended that in all writings for *religious* instruction, whether of the young or old, *confidence* is reposed, and the promise to speak the *truth* is impliedly given, and by implication understood to be *given*. Hypothetical cases and circumstances and imaginary characters may be presented before the public; but a *pledge* is supposed to be given, that these shall all illustrate and recommend the *truth*. This pledge will not always be redeemed, for should the writer *err* in sentiment, or be corrupt in design, he will so frame and fashion his story, (which he is at perfect liberty to fabricate as he pleases,) as to incorporate false doctrine or corrupt morality with its separate parts, and with its structure as a whole.

The editors appeal to the *Christian poetry* of Milton, Watts, Cowper, &c. To *Christian poetry*, H. S. has no objections; to doubtful and sometimes *unchristian novels*, he has many. The epic poetry of the former, has truth, and scriptural facts, at least, for its basis. The fall and the redemption of man are its prominent themes. The principal dramatis personæ introduced, and even the celestial agents, are made conformable to the scriptural delineation of their characters and offices. How the editors could compare this mighty effort of genius, in which *real persons and events* are celebrated highly coloured by the brilliant pencil of imagination, and adorned with the embellishments of taste, with the fabulous narratives for children, in which the actors, acts, scenes, all are feigned, the writer under the signature of H. S. is at a loss to conceive. The lyric and didactic poetry of Watts and Cowper, is rather that of *fact* than of *fancy*. Scarcely availing itself of the most ordinary poetic licences, it simply embodies religious facts, doctrines and duties in harmonious verse, and addresses itself to the heart rather than the imagination.

The example of *Miss Hannah Moore*, is not more in point. Her sacred dramas all have fact, religious fact for their basis. Her charac-

ters are *scriptural*, in scriptural costume and in *perfect good keeping*. Her stories are *admirable*, and rank among the exceptions to most works of the kind. Her "Black Gales the Poacher," and her "Orange Woman," could scarcely fail to do good for the classes for whom they were designed. But let it be remembered, that their principal excellence was their *fidelity to nature and fact*, not their *fictitious incident*. She probably sketched from living examples and remembered scenes. Her pictures, therefore, were *from the life and to the life*. Yet, as her judgment matured, and her piety warmed and brightened in its course, she abandoned dramatic compositions altogether—gave up the use of fiction, and kept her playful fancy within the strictest bounds. The deliberate preference of her ripened mind was for works of a didactic character. *These* were the happiest efforts of her pen—*these* are the decided favourite of the present age—*these* have filled up the measure of her fame, and have been the happiest instruments of her usefulness—and these will secure to her name the admiration and respect of posterity, when her lighter and more fanciful works will scarcely be remembered.

In reference to Leigh Richmond, H. S. is asked whether the "Dairyman's Daughter" would be a pernicious book if it *were fiction*? Certainly not. The book being the same, its character must be the same. This is not the point in question. But the admission of this would not prove that the *author* was right in inventing fictions on religious subjects; nor is it believed that it would have been *less* to the same degree of usefulness. Such was the effect even of the supposition of improvement in the style and wording of the letters ascribed to the Dairyman's Daughter, upon the mind of Richmond's biographer, in lessening the interest and profit of the tract, that he appealed to the author himself, and was by him shown the very auto-graphs of those letters.

H. S. is asked if "the pious Richmond did not write some fictitious narratives, and if they are not useful?" If he did, H. S. cannot recollect to have met with them nor to have heard of their usefulness. No allusion is made to them by the author of his "Memoirs." Those containing "the Annals of the Poor," were certainly founded in fact. Speaking of his affectionate remembrance of the Isle of Wight, the scene of his early ministry, in a letter to a friend there resident, he himself says: "it was there that I met with the Dairyman's Daughter, the Negro Servant, the Young Cottager, and with my respected friend John Wheeler." In his diary, during a visit to that Isle, it is recorded, "Sept. 12. A memorial stone was this day put up over the grave of little Jane, the young Cottager, my first convert and seal in Heading. Multitudes attended, and her parents bent weeping over the grave—we then adjourned to the cottage where she had lived and died." Again, Sept. 18, "a stone was this day put up for the Dairyman's Daughter, in Arreton churchyard." These tracts then were all authentic narratives. From the silence of his biographer as to any, and often from his explicit language, we suspect that the editors of the Gospel Messenger must have been in error in supposing that he wrote others. He says, "we have thought it important to adduce these testimonies to the character of Mr. Richmond's tracts, being aware of a disposition in the minds of some, to identify them with a class of publications which pro-

ness to convey religious truth under the garb of fiction. We do not mean to discuss the propriety of such a vehicle of instruction; but we wish to *distinguish these publications* from the writings of our friend, who sought his materials, not in the regions of *fancy*, but in the less questionable scenes of fact and reality."—p. 176, *Carvill's Edit.*

In writing his first communication, H. S. anticipated the objection which might possibly be drawn from the allegories of the *Old* or the parables of the *New Testament*. But he was not prepared to have this objection seriously presented by the learned and estimable conductors of the *Messenger*. He may be wrong; but to his mind there seems to be a plain and palpable difference between the supposed parallels. In answer to the objection, H. S. would first, suppose to be *proved or conceded that similarity for which the editors contend.* Yet even in that case, we could by no means argue from the propriety or expediency of the one, to that of the other. *The Prophets were divinely inspired.* "They spake as they were moved by the Holy Ghost." Our Lord "had the spirit not by measure." In *their* case then the Holy Spirit would have been the warrantee for their *adoption of the mode*, and for their *infallibility in its employment or adaptation.* It will not be contended that men are similarly guided at the present day. Uninspired, frail, fallible, some of them ignorant and some designing, they frame each one a narrative in accordance with his own views—and then, although this is entirely the creation of fancy, the figment of the brain, they as gravely deduce from it the inferences which it warrants, as though it had its foundation in truth. And shall these unwarranted conceits or deductions of those who could scarcely but err, be put on a par with the heaven-taught illustration of those *who could not err?*

But we perceive a *radical difference* between the parables of our blessed Lord, and these fictitious tales for youth. They seem to H. S. to differ *toto calo.* The definition given by a learned writer of the Church of a parable is, that "it is a similitude taken from natural things, in order to instruct us in things spiritual." "Its chief excellence, (says the same writer) is, that it turns upon an *image well known* and applicable to the subject." It was our Lord's manner generally, to take advantage of some passing or well-known occurrence, some natural and familiar scene, or some historic event, and thence to deduce a spiritual illustration. The parable of "the Sower"—of the man who sowed good seed in his field—of "the field that was let out to husbandmen"—of "the labourers hired in the vineyard," are drawn from agricultural subjects, and can scarcely be said to be fictitious. That of "the Virgin"—"the Marriage feast," &c. were taken from existing customs. That of "a certain nobleman who went into a far country to receive for himself a kingdom and to return," is supposed to allude to the journey of the Herods to Rome. That of the man whose one son promised obedience, yet obeyed not, while the other refused at the first but afterwards repented, was the mere supposition of a case which might be almost of daily occurrence. The parable of the Prodigal Son certainly does begin, "a certain man had two sons," &c. but it mentions no *false or feigned names, dates, places.* It is not necessarily supposititious. For aught that we know, our Lord might have drawn it from *real life.* It

doubtless had many resemblances in real life at that day, and it has unhappily in all its main facts and outlines, suited many a case in later times, the aching heart of many a parent, and the confessions of many a ruined speculator, have attested. This statement then, so perfectly natural, and according with so many actual occurrences can scarcely be identified, with those narratives which are *entirely the inventions* of men. Before these *inventions* then, can plead the parables of the Saviour, as *precedents*, there must first be proved either their *perfect identity in nature and structure*; or the *inspiration of their authors*. Let either of these be proved, and H. S. will confess them harmless and worthy of all honour.

It should be mentioned in justice to himself, that H. S. does not complain of the exercise of the imagination in religious matters, in the mere adorning and embellishment or illustration of known truths or of sacred facts. It is not against poetry under any of its forms, it is not against tropes or figures, comparisons, metaphors, allegories or parables that he would wage an exterminating war. He only contends against styling the mere and possibly erroneous *imaginings of men, the dealings of God*; and against having their fond conceits of what may be the operations of grace in the heart, described as the actually displayed works of the Holy Spirit.

The editors among the works in question, would "*banish the bad and introduce the good.*" Alas, it is hard to get rid of the *former*, and the *latter* "*are scarce*" as they acknowledge. Even admitting that some such might be found, the *principle* would be *questionable* still, and the *danger of its application, great*. H. S. regrets that on this topic he has not the happiness to think with them, and the support of their editorial ability; but he trusts that they will do him the credit to believe that he has only the *cause of truth at heart*. His view has already the sanction of some judicious minds; and he trusts, that as public attention is awakened to the subject, it will be more and more approved as rational and just; and when borne out by altered and improved public sentiment, the charge of singularity or error, will not be preferred against the humble individual who subscribes himself

H. S.

FOR THE GOSPEL MESSENGER.

ON FEMALE ATTIRE.

Messrs. Editors—The design of your monthly publication is excellent, delicate and charitable; excellent, because it is founded on the scriptures; delicate, because the advice which the work usually contains in the attempt to reform errors, or awaken the sluggish, is conveyed in style and in language unexceptionable, and I believe hitherto with zeal for the welfare of those who stand in need: charitable, because it is doing that which is professedly intended for the good of all, and they who shall feel themselves sensible of the correctness of the admonition, or who may be conscious they are under the censure of the law, must acknowledge the charity of the design.

It will not, I hope, be considered over-strained fastidiousness, if I shall at this time be found essaying to produce a change in long *settled habits*, through the pages of the "*Gospel Messenger*;" some such, as from observation, appear to have power to attract the attention at least, and of weaning the heart from its obligations and offerings (which should be pure and undivided) to a wise and a just God. Remarks of such a nature, I apprehend, may properly engage your notice, and if by a free, but delicate developement of my views, I may succeed in that which is very near my heart, I shall certainly aid the cause of domestic economy, of charity, and of simplicity in the outward and visible customs, and induce the heart to feel the effects of a light which ought to eclipse the glittering of these things, having so long found favour with many, even in the eyes of some considered wise, and learned, and devout: and here I ask the Divine blessing on the effort, for the object is to purify the temples of the Most High of all idols and vanities which may divide our hearts.

That simplicity which marked the whole conduct and exterior of our blessed Redeemer, was surely meant to impress the minds of his followers, because it distinctly developed the humility of the soul and evinced a total disregard of all else, but the favour and approbation of the Father. And they who profess to worship in his temples should give all external evidence of the sincerity of their purpose, and should study to appear like the Saviour, clothed in meekness and great humility, bearing about them none of the unmeaning frippery of ignorance and weakness of character: by ignorance, I mean that want of knowledge of the dictums of the Old and New Testament on this subject—and by weakness of character—the not rising superior to the idle whims and the *idolatry of fashion*: for truly when in God's holy temple, what would be more acceptable to him, and comport more with the suggestions we there make of our humility, our sinfulness, and our devotion to sacrifice the world, and devote ourselves exclusively to his service, than the outward sign of a renewed spirit and an inward grace?

At this day, blest as we are with the revealed word of God in the holy scriptures, it would be doing violence to our belief were we to say, the manners and the customs in many particulars, since the time of Abraham, were not improved, enlightened and *chastened*, by refinement in morals: my regret is, that all who read have not participated in the reformation. When the eldest servant of Abraham went forth to Nahor with camels, to procure a wife for Isaac, the son of Abraham, he found Rebekah at a well, and on her giving to drink, water to the men and to the camels until they were content; "he took a *golden ring* of half a shekel weight, and *two bracelets* for her hands of ten shekels weight of gold," with these *baubles*, these empty unmeaning decorations, Rebekah became captivated and soon consented to leave her kindred, her *father and mother*, (not to follow her heavenly Father's commands) but to *seek and to marry Isaac*, the son of Abraham.

It is impossible that such a step at this time would be condemned, not surely from a greater degree of artlessness and purity, than adorned the character of Rebekah, but from a submission to rules of custom and the forms of fashion *sustained by pride*.

The reform of pride, and the subduing of that giddy devotion to idle and unmeaning fashions, will constitute the object of this paper, and without circumlocution, I now ask are there not among us, too many, like Rebekah, liable to be captivated by, and devoted to the baubles to which I allude? Are there not *some* still to be found, who estimate these trifles at a great price, and deem *them indispensable* to their appearance in the temples of the Most High?

Pride is the cause of all the vanity and the wandering from that simplicity, (always an evidence of humility) inculcated by the Old and New Testament.

By Isaiah, we are informed of the threatened denunciations of the Lord against the pride of women. "In that day the Lord will take away the bravery of their tinkling ornaments *about their feet*, and their *cauls*, and their round tires like the moon.

"The chains and the bracelets and the mufflers.

"The bonnets and the ornaments of the legs, and the head-bands and the tablets and the *ear rings*, the rings and nose jewels," &c.

I may too ask how many are there remaining of Jacob's household, who at his request put away the strange gods that were among them, changing their garments going up to Bethel, aiding in the erection of an altar to God; giving up the *ear rings* from *their ears* as a proper sacrifice and mortification of the foolishness, and the vanity of the heart which had not worshipped the Father with a whole and a devout spirit?

By a reference to the New Testament, more than 1800 years after the period to which I have adverted, even in the time when our blessed Lord and Saviour had come into the world, it will be found, there existed the same love of the world and those *idols* which gratify the lust of the eye; yea, even where the Prince of Peace was proclaiming the glad tidings of salvation, and that there could be no real joy, but in the glory of the Father; there were yet found of the daughters of *Rebekah—many*.

Paul, in his first Epistle to Timothy, after exhorting that supplications and prayers be offered for all men, exhorts that "women adorn themselves with modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array."

And likewise, Peter in his General Epistle, while recommending the proper subjection of the wife to her husband, speaks thus: "whose adorning let it not be that *outward adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel,"

"But let it be the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

"For after this manner, in the old time, the *holy women* also, who trusted in God, adorned themselves, being in subjection unto their husbands."

These passages were chosen to prove that the devotedness of the women, to jewels and idle and unmeaning drapery, before and since the appearing of Christ, was considered great weakness, and betrayed an

ignorance of God's word, as declared by his prophets, and the apostles of the Saviour; and as this folly, and this vanity, and this pride, were held subjects of denunciation by them; so, in like manner, the people of the present day, enjoying more of the light of the gospel, and being certainly nearer the period of Christ's second coming, to judge the quick and dead, ought to be found demonstrating a more rigid fulfilment of the scriptures, and an abandonment of all vanity, of pride, of sinfulness, and lust of the eye; and all opposition to the will of the Father, and manifesting a due submission, as followers of the Saviour, for through him, and by him alone, may we all hope to be accepted, and find salvation.

Let all who still pursue the idle vanities and baubles of this world, the flesh and the prince of darkness—ask also of the Saviour "what shall be done that they may be saved," and then let them translate the answer given to the rich young man; let them give up their *ear rings of gold, their bracelets and other ornaments of gold* to be reduced into a *medium of exchange*, to be given to the *poor*; and if a single bible through such a sacrifice be found working the conversion of one sinner to repentance, and causing his return to his Saviour, oh! what a blessed reflection, yea, such an act as would be applauded by the angels surrounding the throne of grace, and would find favour with the everlasting Father.

FOR THE GOSPEL MESSENGER.

The Churchman's Almanac is published by the Protestant Episcopal Press, New-York, and should, therefore, sustain a character for authority. In its statistics of the Protestant Episcopal Church in the United States, there are some inaccuracies of minor moment, which might, perhaps, have been prevented, but which need not be specified. There is one particular, however, in which these *statistics* certainly ought to be corrected. Pennsylvania and Virginia, are both given as having two Bishops. "Pennsylvania. *Bishops*—Right Rev. William White, D. D. Senior Bishop of the Protestant Episcopal Church in the United States; Right Rev. H. U. Onderdonk." "Virginia. *Bishops*—Right Rev. R. C. Moore, D. D. Richmond; Right Rev. William Meade, D. D. Milwood, Frederick County." Now the truth is, that each of these Dioceses has but one *Bishop*; to whom in consideration of urgent circumstances, there has been added an *Assistant Bishop*. Might not the statement, as it is, bear the construction of giving two Diocesans to a Diocese? To our brethren at a distance we shall make a strange figure, if we are not more careful to guard against these mistakes. A Diocese can have but one *Bishop*. Such at least is the received sense of the Church; although it may have *assistant or coadjutor Bishops*, besides. There is a wide difference in propriety between the statement in the *Almanac*, as it is, and the following. "Pennsylvania. Bishop—Right Rev. William White, D. D. Senior Bishop of the Protestant Episcopal Church in the United States. Assistant Bishop, Right Rev. H. U. Onderdonk, D. D."—And so as to Virginia.

ANY ONE.

SERMON VI.

ON THE DUTIES OF SERVANTS.

(Continued from Vol. vii. page 367.)

I shall make an end of what I proposed to say concerning your duty to God, to your masters, to your fellow-servants and others, and to yourselves, by giving you a few *needful cautions*—and,

First, take care not to be deceived with a foolish notion, that *being baptized and coming sometimes to church, will be sufficient to bring you to heaven*: for you cannot possibly fall into a worse mistake.

I am afraid, there are too many in the world, of all sorts, who thus deceive themselves, to the great hazard of their immortal souls. But remember what I now tell you, that our blessed Saviour will own none to be his at the last day, but such as have faithfully and honestly endeavoured to do what he hath commanded. We are called *christians* after the name of Christ, and because we profess ourselves to be his servants and disciples. But surely we cannot expect that he should pay us wages, and provide for us in heaven, as belonging to his family, unless we do his work. Nay, he hath declared in plain terms, that *not every one that called him Lord, Lord, shall enter into the kingdom of heaven, but only such as shall do the will of his heavenly father*. You see then, that there is a great difference between a christian in name, and a christian in deed; so great a difference, that none but those who are christians *in deed* shall be received into heaven; while all such as pretend to believe in Christ, and, at the same time, neglect his service, and do wickedly, shall be shut out of heaven, and have their portion with the devil and his angels. Our blessed Saviour, speaking of the dreadful day of judgment, when all mankind, both the living and the dead, shall stand before him to receive the reward of their deeds, makes use of these very words: *† Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity*. If therefore, you would be christians indeed, you must remember that *baptism* is no more than the entrance into christianity, the gate which opens into the road towards heaven, so that when you are baptized, you are but just put into the way, and if you stop there you will still be as far from eternal happiness as when you first set out: and you cannot surely hope to reach heaven, unless you push forward, and strive to get nearer and nearer, by growing better and better. If, besides what hath been said, you will but consider that every good thing we do, is making a step farther towards God, and that every wilful sin we commit, carries us a degree farther towards hell than we were before, you will easily understand how people may be baptized, and go often to church, and call themselves christians as long as they live; yet, if they never take care

* Matt. vii. 21.

† Matt. vii. 22, 23.

to do what they promised in baptism; if they seldom or never mind what they hear in church, or if, instead of behaving like christians, and serving God, they work wickedness, and follow their own evil inclinations—you will, I say, easily see how such people, notwithstanding the christianity they profess, and pretend to, will be so far from gaining heaven, that our Saviour assures us, they shall lose their own souls, and be ruined and undone for ever.

2. Take good heed, that you *be not drawn aside by the evil example or counsel of others*, or that you *do not deceive yourselves, by thinking that you are safe enough while you do no worse than some that ought to know better than yourselves*.

It is a very sad and melancholy truth, that the world every where abounds with bad examples, and that where one person strives to do his duty to the best of his knowledge, there are ten who sin with their eyes open, and do things which their own consciences tell them are wrong. I have just now shewn you, how to know a true christian from one that is only a christian in name. Whenever, therefore, you see any one doing wicked things, or behaving disorderly, take no example by him; he is going the wrong way himself, and it is not fit for you to follow him, except you have a mind to destroy yourself, and be undone for ever. The white people, who are bred up in the profession of christianity from their cradles, and have better education and opportunities than you can pretend to, ought to know better; but, I am sorry to say it, there are many of them, whose examples would be very dangerous ones for you to follow: I pray, God grant them more consideration, and a due sense of their own sad condition; and that you may have the understanding to perceive the evil of their ways, and grace to avoid doing such things.

3. Take care that you *do not fret or murmur, grumble or repine at your condition*; for this will not only make your own life uneasy, but will greatly offend Almighty God. Consider, that it is not yourselves, it is not the people you belong to—it is not the men that have brought you to it; but it is the will of God, who hath, by his Providence, made you servants, because, no doubt, he knew that condition would be best for you in this world, and help you the better towards heaven, if you would but do your duty in it. So that any discontent at your not being free, or rich, or great, as you see some others, is quarrelling with your heavenly master, and finding fault with God himself, who hath made you what you are, and hath promised you as large a share in the kingdom of heaven as the greatest man alive, if you will but behave yourself aright, and do the business he hath set you about in the world honestly and cheerfully. *Riches and power* have proved the ruin of many an unhappy soul, by drawing away the heart and affections from God, and fixing them upon mean and sinful enjoyments; so that when God, who knows our hearts better than we know them ourselves, sees that they would be hurtful to us, and therefore keeps them from us, it is the greatest mercy and kindness he could shew to us. You

may perhaps fancy, that if you had riches and freedom, you could do your duty to God and man with greater pleasure than you can do now: but pray consider, that if you can but save your souls, through the mercy of God, you will have spent your time to the best of purposes in this world: and he that at the last can get to heaven, has performed a noble journey, let the road be ever so rugged or difficult. Besides, you really have a great advantage over most white people, who have not only the care of their daily labour upon their hands, but the care of looking forward, and providing necessities for the morrow and next day, and of clothing and bringing up their children, and of getting food and raiment for as many of you as belong to their families, which often put them to great difficulties, and distracts their minds, so as to break their rest, and take off their thoughts from the affairs of another world: whereas you are quite eased from all these cares and have nothing but your daily labour to look after, and when that is done to take your needful rest. Neither is it necessary for you to think of laying up anything against old age, as white people are obliged to do; for the laws of the country have provided that you shall not be turned off when you are past your labour, but shall be maintained, while you live, by those you belong to, whether you are able to work or not. And these are great and real advantages, for which if you consider things rightly, you cannot but thank Almighty God, who hath so wisely provided for your well-being here, and your eternal happiness hereafter. There is only one circumstance which may appear grievous, that I shall now take notice of, and that is correction. Now, when correction is given you, you either deserve it, or do not deserve it. But whether you really deserve it or not, it is your duty, and Almighty God requires, that you bear it patiently. You may, perhaps, think that this is hard doctrine, but if you consider it right, you must needs think otherwise of it. Suppose then, that you deserve correction, you cannot but say that it is just and right you should meet with it. Suppose you do not, or at least, you do not deserve so much, or so severe a correction for the fault you have committed, you perhaps, have escaped a great many more, and are at last paid for all. Or suppose you are quite innocent of what is laid to your charge, and suffer wrongfully in that particular thing, is it not possible you may have done some other bad thing that never was discovered; and that Almighty God, who saw you doing it, would not let you escape without punishment one time or another? And ought you not in such a case to give the glory to him, and be thankful that he would rather punish you in this life for your wickedness, than destroy your souls for it in the next life? But supposing that even this was not the case, (a case hardly to be imagined) and that you have by no means, *known or unknown*, deserved the correction you suffered, there is this great comfort in it, that if you bear it patiently, and leave your cause in the hands of God, he will reward you for it in heaven, and the punishment you suffer unjustly here, shall turn to your exceeding great glory hereafter.

I have thus endeavoured to lay before you the chief articles of your duty, many of which do indeed concern others as well as you, and of which I hope they and you will take due notice. But lest you should think that this duty is heavy and hard to be performed, by such poor, weak, frail creatures, subject to temptation, and inclined to sin and wickedness as we are, I must tell you, that though of ourselves we cannot do these things as we ought, yet, if we strive to the best of our knowledge and power, and look up to God and pray to him for grace, he hath promised to give us the help of his holy spirit; to cleanse our hearts; to lead us into all truth, and to enable us to perform our duty as we ought to do. And as this is the greatest comfort a christian can have, to know, that if he asks for it in prayer, he shall have the assistance of the holy spirit of God, to guide him in the way to heaven; and help him to get the better of the temptations which the *world*, the *flesh*, or the *devil* shall throw in his way; so this holy spirit is called the comforter, and, as such, was promised by our Saviour to his disciples, and to all true christians, as the best and most precious gift he could bestow upon them, after he was taken up to heaven; whither he is gone before, to prepare places for all his faithful servants in heaven. A reward which every good christian shall receive from him, whether he be bond or free.

This leads us to the consideration of the last point, proposed to be laid before you, and that is,

III. *What kind of reward you may expect to receive from him,*

And upon this head I shall say the less, because it is beyond all description: for *eye hath* not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him*. If you are desirous of rest, the holy spirit of God hath declared by a voice from heaven, that *those who die in the Lord*, that is, those who by serving him here, do die in his favour, are blessed, for they have rest from their labours. If you desire freedom, serve the Lord here, and you shall be his freemen in heaven hereafter. For he that is called in the Lord, though he be a servant, is the Lord's freeman: while, at the same time, he who is called, being free, is still Christ's servant. If you desire riches, Christ hath provided an inheritance in the kingdom of heaven, for the reward of his faithful servants; and that shall last for ever, and cannot be taken from you. The riches that he will bestow upon you, are not like the riches of this world, which the moth and the rust can eat through, or which thieves can steal away from you; but he bestows upon his servants treasures in heaven, which no waste or corruption can reach, and which will be secured to you to all eternity. And if you love pleasure, in his presence is fulness of joy, and at his right hand are pleasures for evermore. Are not these, my brethren and sisters, pleasures worth seeking after? Are not these privileges, this freedom, and these possessions, of far more value than thousands of worlds like this we live in, which we must all leave in a short time, and cannot carry with us into another life?

* 1 Cor. ii. 9.

And can you ever sufficiently admire the goodness of God, or ever be thankful enough to him for his loving kindness, who hath set these glories and these enjoyments as much within the reach of the poorest slave among you, as of the greatest prince alive. For it is not worldly riches, it is not power, and high station, that can purchase these heavenly possessions: they are only to be gained by goodness and serving of God; and the meanest of you can be good, and can serve God as much as the richest of your masters. And now I pray that the good spirit of God may take you into his holy teaching, and may so sanctify your natures while you live in this world, that when you go out of it God may say to you, "come ye blessed children inherit the kingdom prepared for you from the foundation of the world—*Amen—Amen.*"

EARLY NOTICES OF THE CHURCH IN SOUTH-CAROLINA.

(Continued from Vol. vii. page 368.)

1750—1751.—The Society hath lost by death four worthy Missionaries in this Province, Mr. Guy, Missionary in St. Andrew's Parish, Mr. Fordyce, Missionary at Prince Frederick's, Mr. Stone, Missionary at St. James', Goose Creek, and Mr. Cuming, at St. John's, in Berkley County; and they have endeavoured to supply the loss by the appointment of the Rev. Mr. Charles Martyn, educated and graduated at Balliol College in Oxford, and for four years last past a Curate in Devonshire, to the Church of St. Andrew; by the appointment of the Rev. Mr. Michael Smith, educated and graduated at Trinity College in Dublin, and for five years past a Curate in Hertfordshire, to the Church of Prince Frederick; and by the appointment of the Rev. Mr. Harrison, educated and graduated at Queen's College in Oxford, and for about two years past a Curate to the Rev. Dr. Church, at Battersea, in Surry, to the Church of St. James', Goose Creek; they all coming fully recommended to the Society for their good conduct and abilities; and upon the earnest petition of the Churchwardens and Vestry of St. John's Church in Berkley County, the Society hath consented to remove the Rev. Mr. Durand, their Missionary at Christ Church, he having requested it, to the Church of St. John; and they will provide another Missionary for the Parish of Christ Church, as soon as it shall appear to the Society, that some things, now amiss in that Parish, are rectified. The Rev. Mr. Langhorne, who went in the last year Missionary to the Church of St. Bartholomew, writes, that he was very kindly received, and hopes to do good service among them, they being in general well disposed to religious duties; the Church being very inconvenient in its situation, and much too small, the Parishoners have entered into a subscription to have two; one at Ponpon, where the parsonage house is, and which they have already repaired, and another at a place called Edmondsbury upon the river Ashpoo; and they are to be officiated in alternately, by an agreement for that purpose.

1751—1752.—The Society have lost another worthy Missionary in this Province, by the death of the Rev. Mr. Cotes, of St. George's Pa-

rish, in July last ; and at the joint request of that Church, and of the Rev. Mr. Langhorne, the Society's Missionary at St. Bartholomew's, they have appointed him to the Church of St. George ; and have sent the Rev. Mr. Baron, M. A. who was well recommended, and brought satisfactory testimonials, to succeed Mr. Langhorne in the Mission of St. Bartholomew ; and they have the satisfaction of being informed of the safe arrival of the Rev. Mr. Martyn, to the Church of St. Andrew ; of the Rev. Mr. Harrison, to the Church of St. James', Goose Creek ; and of the Rev. Mr. Smith, to the Church of Prince Frederick's Parish ; and they are all now, it is to be hoped, busily and to good purpose employed, through God's blessing, in their great Master's service. The Rev. Mr. Garden, Rector of St. Philip's Church in Charles Town, writes, on the 21st of October, 1752, that the late violent tempest had blown down the negro school flat to the ground, and destroyed, among other things, most of the poor negroes books, and therefore, he desired a fresh supply, which the Society have sent him by Mr. Baron ; and by a second letter from Mr. Garden, the Society are informed that he hath built them another school which goes on with the usual good success.

(To be continued.)

POETRY.

[FROM THE EPISCOPAL REGISTER.]

EARTHLY JOYS AND HOPES.

O tell me not of earthly joys,
They only dwell in fancy's dream ;
The purest sensual pleasure cloy's
The soul that floats on life's dull stream.

True, there are charms in social ties,
In friendship's kind benignant sway ;
But friendship often droops and dies,
And those we love soon pass away.

In life's young morn we look ahead,
With fondest hopes of bliss to come,
But go, vain man, and ask the dead,
Of earthly joys what is the sum ?

Time was when they like us were fill'd,
With airy visions of delight ;
But lo ! the grave their blood has chill'd,
And round them reigns the gloom of night.

We too shall soon be laid as low,
As they who sleep in death's cold tomb,
Nor wealth, nor skill, nor friend, nor foe,
Can save us from our certain doom.

Then let us seek His guardian aid,
Whose favour soothes each bitter pain,
Who says to such " be not afraid"
For death will be eternal gain.

ASHUR.

RELIGIOUS INTELLIGENCE.

Our own Affairs.—To the inquiry, whether the prospects of the "*Gospel Messenger*" have brightened since our last annual complaint? We reply, that in one respect they have, for we have been favoured with communications of much more than ordinary talent and interest. But we regret to have to say, that the patronage of the publication is still lamentably deficient. If it were, as we could wish, we should be able gratuitously to circulate the work in those districts of our State, where the Protestant Episcopal Church is too little known, and thus subserve, as we conceive, the great common cause of truth and righteousness.

Our Sunday Schools.—The following remarks, from the Philadelphia Recorder, apply so well to the state of things among us, that we publish them without note or comment: "The schools greatly suffer for the want of teachers; yet officers of Churches and other members at the age of forty or fifty, are unwilling to enlist. It is true that they may have children of their own, but let them come and bring their children with them. Were they to do thus, they would probably make the most stable teachers, and their example would, in all probability, have a glorious effect. Some persons of distinction, seem to be unwilling to be teachers, lest they lose their dignity. But let them remember that the Son of God associated with poor illiterate fishermen, and with publicans and sinners, and that he had not where to lay his head. Let them reflect that some of our most illustrious senators, judges, lawyers, and professors of sciences have, within a few years, become efficient teachers and advocates for Sunday Schools."

Pinckney Lecture—It was delivered in St. Philip's Church on the 18th November, instead of the appointed day, the postponement having been necessary, by the Rev. Francis H. Rutledge, Rector of St. Thomas' Parish and of Grace Church, Moultrieville.

Charleston Protestant Episcopal Juvenile Missionary Society.—The anniversary meeting was held on the 20th November, at St. Stephen's Chapel. After divine service, and an Address by the Rev. A. Gibbes, the reports of the Secretary and Treasurer were read, and the same officers as last year re-elected. The Bishop is ex-officio President, Mr. T. Waring, Treasurer, and Mr. G. Cleveland, Secretary.

New-York.—The 45th annual Convention was held October 7-9. Present, 85 presbyters, 8 deacons, and 180 of the laity. The following resolutions were passed:

"*Resolved*—That the thanks of this Convention be presented to the Rev. Benjamin Dorr, for his sermon preached this day; and that he be requested to furnish a copy for publication.

"That in the opinion of this Convention, the Bishop of this Diocese ought, as soon as the requisite funds for his support can be secured, to be released from parochial duties, &c.

"That as soon as the Episcopal Fund shall amount to the principal sum of 100,000 dollars, five thousand dollars of the interest thereof, shall be applied to the support of the Bishop of this Diocese, *provided* the Bishop shall then consent to dissolve any subsisting connexion with a particular parish.

"That the Trustees of the Episcopal Fund be instructed to use all such means as they may deem expedient, for raising the amount to the proposed sum of 100,000 dollars."

The fund at present amounts to \$46,474, 25.

Resolutions were passed expressive of the high estimation in which the late Bishop was held.

"The Committee appointed at the last Convention, with power to organize a Society, to be denominated 'The Clerical Annuity Society of the Diocese of New-York,' reported, that such a Society had been organized accordingly.

"In reference to the approaching election of a Bishop, the Convention then engaged in singing the last three verses of the 122d Psalm; after which some minutes were spent in secret prayer, and then some appropriate collects and prayers from the Liturgy, were read by the President."

The Rev. B. T. Onderdonk was elected.

"On motion, *Resolved*, That public thanksgiving to Almighty God, for the happy termination of this important business, be rendered by this Convention, at 9 o'clock to-morrow morning.

"*Resolved*, That a form for this thanksgiving be prepared and offered by the President of this Convention.

"The Committee appointed to inform the Rev. Dr. Onderdonk of his election, having performed their duty, reported as follows:

"That Dr. Onderdonk expressed his sensibility to the confidence manifested in him, and the honour conferred by the Convention; and his determination, relying on the kind assistance and co-operation of his brethren, and the directing and supporting influences of divine grace, to accept the office."

From the parochial reports we extract as follows:

"The corner-stone of Zion Church was laid on the 26th of August, 1829, and consecrated to the service of Almighty God, by the Right Rev. Bishop Hobart, on the 30th of July last. This very neat and commodious edifice has been built and furnished with a bell and organ at the sole expense of Wynant Van Zant, Esq., of Little Neck. With a liberality unprecedented, I believe, in the United States, he has presented the Church, together with an ample yard surrounding it, to the Wardens and Vestrymen, in trust, for the use and benefit of the congregation."

It appears that this Convention have in their service 43 Missionaries, at 52 stations, and in propagating the gospel have expended in the year \$5044 10, and are indebted to various Missionaries \$1950.

From the Missionary report we extract as follows:

"The benevolent plan suggested by our rulers, and approved by the most enterprising portion of the Indians themselves, of collecting the scattered tribes, and forming them into a colony, more remote from the

settlements of the whites, and of there bestowing upon them the arts of civilized life, and a government more liberal than the one they now possess, thereby raising them from their present degraded state, to the enjoyments and privileges of freemen, is one worthy the attention of every benevolent individual. I am convinced, from actual experience, it is the only measure that can save them from total extinction.

A large number of the Oneidas relinquished their possessions to the government, and departed for Green Bay, in the territory of Michigan, (where they have purchased a tract of land, and where it is desired to concentrate the New-York Indians,) in the latter part of the month of June. By consent of your committee, I had the happiness to accompany them. We sailed from Buffalo on the 5th of July, in the schooners *Napoleon* and *Constitution*, and after a pleasant voyage arrived at the Bay on the 22d of the same month. One of our number died on the way, as we were passing up the river St. Clair. There being a very light breeze at the time, and the vessels moving but slowly, we were enabled, instead of 'committing the body to the deep,' to proceed in boats to the shore. There on the bank of this beautiful river, after the usual service, in which the Indians united with the greatest fervour, the body was decently interred. It was a most solemn time. It was, in all probability, the first time that the burial service of our primitive Church had been performed, or that a hymn of praise had resounded to the great preserver of the Universe, from that delightful region. The trees and surrounding forests seemed to unite with us in our devotions, while the poor natives, who were encamped at a short distance, appeared to manifest the greatest astonishment. Happy indeed would have been our reflection, could *they also* have exclaimed, in the language of this service, 'I know that my redeemer liveth.'

"While crossing Lake Michigan, I administered baptism to a sick child on board the *Napoleon*. And the first Sunday after our arrival at the Bay, I preached to the Indians, and baptized three children. I was prevented by sickness from performing any other duties.

"From the report of the Rev. Marcus A. Perry, Missionary at Holland Patent, Oneida County, and parts adjacent.

"His services have been continued with undiminished zeal during the year past, alternately between Holland Patent and Rome. He has officiated every Sunday with the exception of three, in which he was hindered by sickness, badness of roads, and severity of weather.

"Amidst many discouragements, your Missionary has reason to thank God that his labours have not been altogether in vain. He has baptized at Holland Patent 1 adult and 4 infants—added 3 communicants, and buried 1 adult and 1 infant. In addition, he has organized a Sunday School consisting of from 30 to 40 scholars, under a Superintendent and 5 Teachers. The School and Church at Holland Patent are in a flourishing condition."

Protestant Episcopal Press at New-York.—From the second annual report of this very valuable charitable institution, whose object is the extensive diffusion at low prices of books and tracts for the use of Episcopalians, we learn that there are two commodious buildings, nine

presses, and 51 persons in its service. It has issued since its organization, that is in fifteen months, 580,807 copies of Bibles, Prayer Books, Churchman's Almanacs, Standard Works, Tracts, &c. By his last will, Bishop Hobart has shared between this press and a sister institution at the West, a considerable legacy left at his disposal for pious uses.

Massachusetts.—At a meeting of the Domestic Missionary Society of Boston, held Nov. 17, after prayers, addresses, and the reading of an approbatory letter from the Bishop of the Diocese, four hundred dollars were contributed. A note was read from "a Mechanic, not an Episcopalian, who, with sixteen months to provide for by the labour of his own hands, still kept a charity bag, and enclosed two dollars for the objects of the Society." This institution has a Missionary who labours among the poor of Boston, and is formed on the plan of the "Ladies Domestic Missionary Society of Charleston," to which the poor are indebted for the advantages of St. Stephen's Chapel.

An attendant at the examination of the Sunday School at Newton, writes: "As to the principles of the Church, there was a most exact and thorough indoctrination. Young ladies, from twelve to fourteen years of age, evinced such accurate acquaintance with the subject, as is seldom found among our most intelligent laymen; and there were several of that age to whom I would have given Dr. Hawes' "Tribute to the Pilgrims," to be reviewed, with perfect confidence in their doing full justice, both to him and to the Church. Another thing which greatly delighted me was the advanced age of some of the classes.—Young ladies whom I should judge to be from sixteen to nineteen years of age were *not ashamed* to obey the Apostle's injunction, in proving themselves ready to give a reason of the hope that is in them; and that, like Timothy, they have from children known the Holy Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus. I have long lamented the early age at which the Sunday School is thought to be *outgrown*; and was glad to be convinced of what I have long believed, that young gentlemen and ladies might very profitably and very creditably continue beyond their *teens* under the immediate instruction of their spiritual pastors and masters."

Canada.—A Society for converting and civilizing the Indians in Upper Canada has been lately formed. The Lieutenant Governor is Patron and the Bishop of Quebec President. A gentleman who is desirous of being a Missionary, has already gone at his own expense to Lake Huron. "It is intended, in the first instance, to establish a Missionary with a competent salary, and to build a house for his residence, where it may appear probable that an establishment can conveniently be formed, without interfering with the Missionary labours of any other denomination of Christians; thus following the example of the members of the Protestant Episcopal Church in the United States, who have planted missions at Green Bay, Lake Michigan and elsewhere."

Religious Toleration.—The late Revolution in France has been attended with an unlooked for blessing to the world. The Roman Catholic Religion has ceased to be the *established* religion in that kingdom; and the consequent toleration of every religious denomination; is a source of gratification to every sincere and pious Christian. This liberality, under God, we probable owe to the attachment of the great and good La Fayette, to the free institutions of the United States.

British and Foreign Bible Society.—On the occasion of the Rev. Dr. Milnor's intended return to America, the above Society passed resolutions expressive of their high esteem for Dr. Milnor, of their gratification on receiving him as a delegate from the sister institution of the United States, and of their cordial regard for the said Society. The presiding officer of the Society also addressed Dr. Milnor in a very interesting manner, which was reciprocated by the Dr. in his reply. In his report, Dr. Milnor states, that he was delighted with the interest maintained in many places in England, in the continued prosecution of the Bible cause, as well as with the generous sentiments expressed towards this country, its people, and its institutions.

BIBLE QUESTIONS.

What are the scriptural arguments, and also those derived from reason in favour of the religious observance of one day in seven?

State the reflections on the importance of the Sabbatical institution, on industry, on the authority of a head of a family, and any other that may be suggested by the attentive perusal of the Fourth Commandment?

Consult Secker's Lecture, xxi. and Bishop White's Lecture 3d, on Church Catechism; also Stackhouse's Complete Body of Divinity, and the Commentaries of Patrick; or of Mant and Doyley, on the Fourth Commandment.

Answers the first week in February.

NEW PUBLICATIONS.

Bishop Hobart's Works.—A Selection, accompanied by Memoirs of the Author will be immediately prepared for publication, by the gentlemen to whose superintendence the lamented deceased entrusted his unpublished works.

New Edition of Bowden and Cooke.—"The New-York Protestant Episcopal Press have in the course of publication a new edition of the valuable letters of Dr. Bowden on Episcopacy, originally written in reply to letters of Dr. Miller on the same subject, in 1808, conjoined with the well known Essay of Dr. Cooke upon the Invalidity of Presbyterian Ordination.

"These works are printing in two duodecimo volumes, of about 400 pages each, on good paper—they will be sold at a very reasonable rate, placing them within the reach of all who are desirous of possessing a good summary of the various evidences in support of the apostolic origin of Episcopacy. It may be deemed not improper to add here, that the republication of these works at this time has been occasioned by the appearance of a second edition of the Letters of Dr. Miller, unaccompanied by any direct answer to the replies of Dr. Bowden and Dr. Cooke."

A Vindication of the fundamental principles of truth and order in the Church of Christ from the allegations of the Rev. Dr. Channing, by the Rev. Dr. Beasley.—We leave it to others to scrutinize the style, and if they please to complain that some of the sentiments are perhaps unnecessarily amplified, but for ourselves, we admire the whole production so much, and feel that the public are so largely indebted to the Rev. Author, that we cannot but be anxious that the readers of the

Gospel Messenger should participate in our satisfaction, and co-operate in our humble endeavours to attract to this very seasonable and useful work, as much attention as possible. The popularity of Dr. Channing, however, justly his due, may be exceedingly mischievous, by giving popularity to his religious tenets, which we hesitate not to say are unsound to the very core, for they are, as Dr. Beasley has proved, nothing better than disguised Deism. By quotations from Dr. Channing and Bolingbroke, we are shown a coincidence which would lead us to charge almost any other man than Dr. Channing (whose character is his shield against such an imputation) with plagiarism. The inconsistency of Dr. Channing is very ably exposed, and we see not how he can escape being classed with those of whom Bolingbroke says, "Can he be less than mad, who boasts a revelation superadded to reason to supply its defects, and who superadds reason to revelation, to supply the defects of this, at the same time." The well-known favourite notion of Dr. Channing, that religion like science, is constantly improving, is thus ably refuted and exposed: "Let any one ask himself the question, after a careful perusal of the Gospel, whether those who have conveyed it to us, leave the impression upon his mind, that that dispensation was only introductory to another, or be in itself complete, and exclusive of all others? Do not the writers who have penned the works contained in the New Testament, expressly assert, that it is the final revelation of God's will to mankind, and that the volume was then sealed, uttering tremendous anathemas against those who shall add to, or detract any thing from what is there contained? It is unnecessary, however, to dilate longer upon this absurd idea, as the intent of the Dr. is very perceptible, and his drift sufficiently evident. Should he speak out his sentiments, he would say that the old hypothesis of evangelical philosophy, which recognized the native guilt of man, the necessity of an atonement for sin, of the influences of the Holy Spirit to cleanse our minds and sanctify our nature, and the exploded doctrines of such an evil being as a Devil, and such a frightful abode as hell, ought in these enlightened days to be repudiated, and give place to a more rational scheme, from which they should be excluded. Men are now too refined and civilized to be regarded any longer as frail and wicked creatures, needing any atonement, or the influences of the Holy Spirit to render them virtuous and happy, or be condemned to spend their future days in the presence, and under the control of such a rude bear as Satan, with company so impolite as Devils, and in such ungentle apartments as the infernal regions. What! are beings whose nature is assimilated to God's, and who partake so largely of Divinity, to be so degraded in this world; and, in the next, to be treated with such rudeness and incivility? The Gospel as it came out of the hands of Christ and his Apostles, was in its infancy, and suited to the rude minds of Jews and Heathens, and its severe morality and harsh theology, were necessary to break down their fierce and ferocious spirits, and bend their stubborn necks to the yoke of discipline, but its features should be softened, its maxims mitigated in rigour, and its commandments lenified, to accommodate it to the present polished and illuminated state of the world."

The main points in the Unitarian controversy, viz: that Creeds trammel the mind—that the ground of argument for the Trinity is equally good for transubstantiation—that the doctrine of the atonement is contrary to our natural ideas of justice and mercy—that the divine nature is incapable of suffering—and also, some minor points, such as the genuineness of the text i. John v. 7. are satisfactorily, though concisely considered, and we hope, in another number, to make such quotations as by their power must confirm the faith, while by their originality they will greatly interest the minds of our readers.

Mr. Editor.—It gives me unfeigned pleasure to perceive that the Standard Works of our Church are engaging the attention of the public. The following is copied from an article on the subject which appeared in the *Charleston Courier*, and as it is an important one, it would be desirable to give it as extensive circulation as possible.

AN EPISCOPALIAN.

"*Standard Works of the Protestant Episcopal Church*," edited by the Rev. Mr. Whittingham. Although this publication was mentioned in our last number, we cannot deny our readers the benefit of the following remarks from a correspondent:

"It is, perhaps, well known, that the divines and laymen of the Church of England,

have been eminently distinguished for their talents, learning and piety. Their works on Theological science have not been as extensively circulated in this country, as their merit deserves. This may, in a great measure, be attributed to the exorbitant terms at which the English editions are sold. Upon the proposed plan of publishing American editions of them, the admirer of talent and profound reasoning, the pious and intelligent Christian, will have an opportunity presented him of increasing in a knowledge of Sacred Literature, of gratifying his taste, and animating his piety, by providing himself, on the most moderate terms, with some of the choicest treatises on articles of the Christian faith, which are extant in our language: The first volume of the series has recently made its appearance, and may be seen at the agents, in this city. In point of typographical execution, it is characterized by neatness and accuracy. It is enriched with Prefaces and Notes, by a gentleman of distinguished abilities; and embraces the two valuable works of the Short Method with the Deists, by Charles Leslie, a divine; and a Treatise, by Gilbert West, a layman, which, for logical acumen, and conclusiveness of reasoning, with, perhaps, the single exception of Bishop Butler's Analogy, are not surpassed by any similar productions with which we are acquainted. Let it not be thought, from this observation, that these are works only designed for the library of the student. They are equally adapted to the family circle, consisting as they do, of important truths, in which every individual is deeply interested, and accommodated in simplicity of language, to the most common understanding.

"The Treatise, by Leslie, was originally addressed to a lady, at her request; the perusal of which, confirmed her in the belief of a Revelation, of which she entertained sceptical views. It is a circumstance which enhances the value of these publications not a little, that the American editor is an alumnus of the General Theological Seminary of the Protestant Episcopal Church, who, although comparatively young, yet possesses, in the language of the learned and venerable prelate who presides over the Diocese of Pennsylvania, the varied learning and mature mind of advanced years. It remains to be seen, Mr. Editor, whether an enterprise, fraught with such benevolent and useful objects, will be permitted to languish for want of adequate patronage. Surely, there exists too great a love of literature and rational religion, in an enlightened community like this, to entertain such an anticipation.

Subscriptions, it is understood, are received at the agents, Mr. Babcock's, King-street, at three dollars a year, if paid in advance, or four dollars at the end of the year, entitling the subscriber to three volumes annually.

OBITUARY NOTICES.

Departed this life, on the 19th of October, MRS. ANNA FABIAN, aged 73. The following is an extract of a Sermon delivered in St. Stephen's Chapel, on the melancholy occasion

"Doubtless, from the nature of this discourse you have anticipated me in bringing to your view, the loss which this little flock has sustained in the removal of one to the mansions of bliss, who, although laid aside by infirmities for many years from the more active duties of life, yet by her unaffected piety and passive submission to the will of the great disposer of events, has left us an example that should stimulate us who remain to renewed perseverance in the race that is set before us. This exemplary lady who was so constant in her attendance at this Chapel, and so devout a worshipper in that place which now knows her no more, is now, we trust, joining in the prayers and praises of the Church triumphant. It pleased the Supreme Governor of all things to deprive her of one of the most valuable of all earthly blessings, the gift of sight. Many years since it was deemed advisable to procure surgical aid, with the view, and by God's blessing, with the fond hope of the restoration of her sight. This painful operation she bore with much christian fortitude, and almost without a murmur; but although it was the will of the Most High that this effort should not prove successful, yet he bestowed upon her that, we trust, which is indeed, the primest of blessings, the enlightening influences of his blessed spirit, the fruits of which were manifested in a most holy life. Previously to her removal to this city, she resided in a part of the country remote from the services of the sanctuary. In this sequestered spot assembling her children and servants on every Lord's day around her, she conducted them in their addresses to the Father of Mercies in the use of our excellent Liturgy, usually caused a discourse to be read, and imparted a knowledge of the truths of revelation contained in that excellent

summary of our faith and practice, the Church Catechism, which is so well calculated to bring them up in the nurture and fear of the Lord. She adopted also, the practice of daily family prayer, which she continued throughout life, and it is believed, she was never known to omit the no less important duty of secret prayer, morning and evening. Her last illness she bore with christian patience and resignation. Being asked by him who addresses you, whether she was willing to leave this world and take her departure hence, she replied, 'I am willing to abide by the will of God, and if it is his will that I should now die, I fully acquiesce—or if it should please him to prolong my illness, I am willing to await his good pleasure. He knows what is best for me.' May a contemplation of her many virtues and humble piety lead us, who are Christians, to live more humble and more holy lives, that we too, when it shall please the Great Father of all to call us hence, may be enabled to say, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'

Died in Wilkinson County, Mississippi, on the 20th October, 1830, the Rev. JOHN C. PORTER, in the 22d year of his age.

EPISCOPAL ACTS.

CONSECRATION.

The Rev. Benjamin Treadwell Onderdonk, D. D. was consecrated Bishop of the Protestant Episcopal Church in the Diocese of New-York, on Friday, November 26, 1830, in St. John's Chapel, New-York, by the Right Rev. Dr. *White*, of Pennsylvania, Presiding Bishop; the Right Rev. Bishop *Brownell*, of Connecticut, and the Right Rev. Dr. *Onderdonk*, Assistant Bishop of Pennsylvania, being present and assisting.

ORDINATIONS.

By the Right Rev. Dr. *Bowen*, Bishop of the Protestant Episcopal Church in South-Carolina.—On Sunday December 19, 1830, in St. Michael's Church, Charleston, the Rev. Paul Trapièr, Deacon, was admitted to the Holy Order of Priests.

By the Right Rev. Dr. *Griscold*, Bishop of the Eastern Diocese.—On Friday, October 15, 1830, in St. Paul's Church, Windsor, Vermont, the Rev. William Horton, Deacon, was admitted to the Holy Order of Priests: and on Thursday, December 9, 1830, in Grace Church, Boston, the Rev. George F. Haskins, Deacon, was admitted to the same Holy Order.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of the Protestant Episcopal Church in New-York.—On Wednesday December 1, 1830, in Trinity Church, New-York, Mr. James D. Carder, was admitted to the Holy Order of Deacons: and on Sunday December 5, 1830, in St. John's Chapel, New-York, Mr. John V. Van Ingen, was admitted to the same Holy Order.

CALENDAR FOR JANUARY.

1. Circumcision.
2. Second Sunday after Christmas.
3. Monthly Meeting of the Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.
6. Epiphany.
9. First Sunday after Epiphany.
10. Second Sunday after Epiphany.
21. Third Sunday after Epiphany.
25. Conversion of St. Paul.
30. Septuagesima Sunday.

Errata in the last Number.

Page 882, Article on the Tract should have been attributed to the "Christian Sentinel."

" 383, Article on Verplank is not original. It was from the "Episcopal Watchman."

" 383, line 25 from the bottom, for "to aspire," read not to aspire."